BATTERING RAMS
AGAINST
NEW ROME:
CONTAINING A
FARTHER DISCOVERY
OF
The Grand Hypocriſie
OF THE
LEADERS and TEACHERS
Of the PEOPLE Called
QUAKERS.
TOGETHER WITH
A Publick Challenge to meet *G. Fox*, *G. Whitehead*, *W. Penn*, and *S. Cater*, to prove Matters of Fact.

To which are Added

Some QUERIES propounded to their
PROTESTANT HEARERS,
Who are not of *G. F's* PARTY.

By *FRANCIS BUGG.*

I have laid a Snare for thee, and thou art taken, O BABYLON, *and thou waſt not aware: Thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the* LORD. *Put your ſelves in Array againſt* BABYLON *round about: All ye that bend the Bow, ſhoot at her, ſpare no* Arrows. *The* LORD *hath open'd his Armory, and hath brought forth the Weapons of his Indignation; for this is the Work of the* LORD GOD *of Hoſts.* Jer. 50. 14, 24, 25.

LICENSED, *Decemb.* 3. 1690.

LONDON, Printed for *Joh. Gwillim*, Book-ſeller, in *Biſhops-gate-ſtreet*, over againſt the *Great James*, *Jan.* 12. 169$\frac{0}{1}$.

BATTERING RAMS
AGAINST
NEW ROME, &c.

The INTRODUCTION.

Friendly Reader,

I Thought long since, that my self and others had writ sufficiently against the Errours of the Teachers and Leaders of this People, and that I should be no farther concerned with them; but having seen their Answer to a Letter lately sent to them, wherein they pretend sincerely to deny the Guilt of Hypocrisie, wherewith they, in the said Letter, are charged; and I being sensible that many unacquainted with their Wiles, and subtile way of Writing, may be ready to believe them what they say themselves to be; I thought it my Duty to make good the said Charge, and farther to unmask them, that so they may appear what they really are; and to shew them in their true and proper Colours, to the intent they may no longer deceive the Simple. And in the Discharge thereof I shall say, as Geo. Whitehead *says in his Epistle to his Book styled* Judgment fixed, *&c.* I neither consult Events, nor fear Effects; but leave all to GOD.

It is not my present purpose to meddle much with the Frame and Method of their Church Government, their General Councils, their Zeal for their Unwritten Traditions above the Scriptures, or the Mischief of their Impositions amongst their own People; that not being, at this time, so immediately under my Consideration; and also having, by my Book, De Christiana Libertate, *&c. printed* 1682. *treated largely thereof, wherein their said Errours are fully detected,* &c.

Neither shall I much concern my self with their Laws, or Edicts, they made at their Yearly Meeting, or General Council, held at London, May 1675. *subscribed by* W. Penn, Geo. Whitehead, Steph. Crisp, *and others; whereby they strictly require their Hearers neither to* Forsake, Decline, *nor* Remove *their Meetings, like* Worldly, Fearful, *and* Politick Professors; *and yet they themselves refused to stand in a like suffering Capacity with them: Insomuch as that, in the Loss of Thirteen Thousand five Hundred Fifty and odd Pounds, by Fines and Distresses, their Ministers, where Strangers, never lost Fifty Pounds; as at large is set forth in my Book entituled,* The Painted Harlot both stripp'd and whipp'd, *&c. and that entituled,* Reason against Railing, *&c. both printed* 1683. *whereby their Usurpation, Dominion, and Lordship over the Consciences of their Hearers, was sufficiently manifested; together with their illegal and arbitrary Proceedings in their*

Courts of Judicature, or Quarterly Meetings about Meum *and* Tuum: *All which are largely handled in the said two Books, to which I refer the Reader for farther Satisfaction.*

Neither shall I here give a distinct and particular Account of their several Orders for Marriage, set forth by Geo. Fox, *and his Party;* viz. *Sometimes they might marry at the Market-Cross, sometimes at a General Meeting, sometimes in private, where Twelve or more were assembled, as their Freedom was; and lastly, they came to this, That none were either permitted or suffered to marry, unless the Parties published their Intensions before two Meetings of Men, and two Meetings of Women, they being distinct and apart, each from other; and all this by the Order of* Geo. Fox, *&c. who pretended his Commission from Divine Revelation; as set forth in* De Chr. Lib. p. 33. *I say, as to their several Orders, and their Censures thereupon, they are particularly examined, and set forth, in my Book,* Innocency vindicated, and Envy rebuked, *&c. printed* 1684.

Neither shall I here give a particular Account, how I came to be of their Society; how I came to see and perceive their Errours, and leave them; and how I came to be satisfied in the Lawfulness of my going to the publick Worship: all which are treated on in my Book entituled, The *Quakers* detected, and their Errours confuted, *&c. printed* 1686. *to which, for farther Satisfaction, I refer the Reader.*

Thus have I traced them step by step, and followed them in all their Turnings and Windings, Year after Year; shewing the Vanity of their Pretences to Infallibility, and that Unchangeableness which they pretend to, above all other People. And what I have thus writ, I have offered to prove, and that on the penalty of an Hundred Pounds, but could never get them out of their Holes, *and* Dens, *and* Lurking Places, *(as* G. F. *formerly said to others.) But now, at last, in their Answer to the Letter before mentioned, they pretend a Willingness to meet the Author of the said* Letter, *and* Looking-Glass, *and that they are ready to come forth, as if indeed, they would shew themselves Men of some Conscience;* viz. *own what they write, and prove what they say to be true; as every honest Man ought to do, and more especially they, who pretend that they are Conscientiously concern'd, and that a Necessity from the LORD is upon them, and that they write for the Glory of GOD, and moved thereto by His Eternal Spirit, and the like high Pretences. But, alas! 'tis quite otherwise; for they are so guilty of the Things charged against them, and of writing so many Lyes, and scandalous Defamations, under a pretence of the Spirit's Motion; and so conscious to themselves thereof, that, I am persuaded, all that we can say or do, in order to bring them out of their* Holes, *and* Dens, *and* Lurking Places, *is in vain, otherwise than that thereby they will more and more discover their own Guilt, and deep Hypocrisie; which to manifest, and make appear, I shall produce* Ten Instances *to the Consideration of the judicious Readers. And thus much by way of Introduction.*

Novemb. 5. 1690.

Franc. Bugg.

The

The I. Instance of their Hypocrisie.

Letter to the *Quakers*. *One While for, Another While against Fighting*, &c.

The *Quakers* Answer. *This Charge is false, and unjustly stated.*—— *And if any have written what the old Army might, or should have done; this we may charitably suppose, was* Ad Hominem, *upon* **Their own Pretensions**, &c.

Reply. MAY you charitably suppose so? I confess, How little Charity soever you have for others, yet I have always observed you to have a great Stock for your selves: But let me a little examine this Charity of yours, and see upon what Bottom it stands. You say, you have *declared against Fighting; and that the Kingdom of Christ doth not allow His Servants to fight; and that you do not look upon it lawful for Christians, in this Gospel-Dispensation, to fight with a Carnal Weapon, in any Case whatsoever.* But as for the Encouragement you have given others to fight, you do that *Ad Hominem*, **Upon their own Pretensions**, *viz. Oliver Cromwell*, his Army, and Officers, pretending it lawful to fight, therefore, and thereupon you encourage them to fight; saying, O. C. *Thou shouldst have invited all Nations upon Earth, that are against Popery, to come in, and join with thee against Popery; for thou hast had Authority: Stand to it, lose it not, nor abuse it, nor let any other take thy* **Crown**.—— *Let thy* **Soldiers** *go forth with a free, willing Heart, that thou mayest rock Nations as a Cradle*, &c. Counsel and Advice rejected, *p.* 36, 37. *Geo. Fox.*

Also see *Geo. Roff*'s Book, entituled *The Righteousness of GOD*, &c. p. 11. a few Words to *O. C. To thee*, Oliver Cromwel, *thus saith the LORD, I have chosen thee amongst the Thousands of the Nations, to execute My Wrath upon My Enemies, and gave them to thy Sword, with which* I fought *for the Zeal of My own Name; and gave thee the Enemies of My own Seed, to be a Curse, and a Reproach for ever; and made thee an Instrument against them.*—— *And many have I cut down by* **My Sword in thy Hand**, *that My Wrath might be executed upon them to the utmost.* Geo. Roff.

What! Could you thus write, and thus encourage *O. C.* his Army, and Officers, to fight, and that from the Word of the LORD, and at the same time believe it to be unlawful for Christians to fight with a Carnal Weapon in any Case whatsoever? O gross Hypocrisie! What! Does the Word of the LORD contradict the Kingdom of Christ? Are they divided? You say, the Kingdom of Christ doth not allow His Servants to fight, and you believe it utterly unlawful for Christians to fight, yet you say to *O. C. Let thy Soldiers go forth with a free, willing Heart, that thou mayest rock Nations as a Cradle.* Again you say, *Thus saith the Lord, I have chosen thee*, [O. C.] *amongst the Thousands of the Nations, to execute My Wrath upon My Enemies, and gave them to thy Sword, with which I fought for the Zeal of My own Name*, &c.

Also,

Also in another Letter of *Geo. Fox*'s, to *O. C.* it is thus said, *O* Oliver! *hadst thou been faithful, and thunder'd down Deceit, the* Hollanders *had been thy Subjects and Tributaries, and* Germany *had given up to do thy Will, and the* Spaniard *had quiver'd like a dry Leaf,—— the King of* France *should have bowed under thee his Neck; the* Pope *should have withered, as in Winter; the* Turk, *in all his Fatness, should have smoak'd. Thou shouldst not have stood trifling about small things, but minded the Work of the LORD: As He began with thee at first, sober Men, and true Hearts took part with thee: Oh! take heed, and do not slight such, lest thou weaken thy self; and not disown such as the LORD hath owned: Thy Dread is not yet all gone, nor thy Amazement. Arise, and come forth; for hadst thou been faithful, thou shouldst have crumbled Nations to Dust,* &c. Geo. Fox. With much more to the same purpose.

I say, What! Do you thus write, thus encourage, and thus stir up and rouse your then dear Friend *O. C.* his Army, and Officers, to that which you believe to be utterly unlawful? Here is Deceit with a witness: What! Did sober Men, and true Hearts take part with *O. C.* and you advised him not to slight such, nor discourage them from fighting; and yet you say, the Kingdom of Christ doth not allow of Fighting, and you believe it unlawful to fight as aforesaid? Here is *Hocos Pocos* indeed, and such *Legerdemain* as I am sure your serious *Geo. Whitehead*, as he would be esteemed, never found in *W. Rogers*'s Writings; yea, such *Legerdemain*, as few Conjurers have the face to venture upon. Here you have exceeded the whole Four Hundred of *Ahab*'s False Prophets, 1 *King.* 22. for they propheſied falſly, in saying to the King, *Go up to* Ramoth Gilead, *and prosper; for the LORD will deliver it into thy Hands*, &c. yet all this while they did not believe it utterly unlawful for the *Jews* to fight.

In short, You either believe it lawful to fight, or you do not: If you do not, then did you greatly dissemble with your then dear Friend, and noble Champion, as you elsewhere call him: If you Did, then have you played the Hypocrites with your People, and that greatly too, for many Years, in telling them 'tis not lawful to fight; and yet, at the same time, believe it lawful, and encourage sober Men, and true Hearts to fight, and that from the Word of the LORD. Surely I need go no farther to prove you guilty of as manifest Hypocrisie, as the World can produce.

But, for a *Salvo*, you now tell us, you gave this Advice *Ad Hominem*, Upon their own Pretensions; not that you either believed or thought it lawful to fight. But then you should have been plain and sincere with *O. C. &c.* and said, We indeed stir you up to fight, advise and counsel you to fight, and that from the Word of the LORD, *&c.* But withal, mark well what we have to say; we do all this upon your own Pretensions: You pretend it lawful to fight, and thereupon we thus encourage you; for, to be plain with you, we believe it utterly unlawful for you to fight at

If, after this, their Hearers will go to Gaol, before they will pay two Pence towards Drums and Colours, or pay the Trained Soldiers their Wages, I pity their wilful Blindness and Ignorance.

at all with a Carnal Weapon; for the Kingdom of Christ doth not allow of it, but utterly forbids Fighting in any Case whatever.

Oh! Blush, and be ashamed, ye Hypocrites! Yea, be confounded for ever, ye gross Dissemblers! What! Did you give this Advice, and this Counsel, and that from the Word of the LORD, to such a Practice, and such a Work, as you knew was not lawful? So take it which way you will, and it carries two Faces: For if Fighting in any Case be unlawful, as you seem sometimes to believe, (and to be sure you have made your Disciples so to believe it, as that they are not only for the Doctrine of *Non-Resistance*, but also for your Doctrine of *Non-Assistance*,) then you ought not to have advised others to Fighting. Again, If you believe it is lawful to fight, then, if you would be Constant, as you would be thought to be, why do not you advise King *William* to invite all Nations upon Earth that are against Popery, to come and join with him against Popery, that he may rock *Ireland* and *France* as a Cradle? But you say, you gave that Advice to *O. C.* upon his own Pretensions; not that you believed it lawful. I answer, King *William* also pretends it lawful: And since you then play'd the Hypocrite, why not now? And so *ad infinitum.*

The II. Instance of their Hypocrisie.

Letter to the *Quakers.* *One While against, Another While for Kingly Government.*

The *Quakers* Answer. *The First Part of this Charge is false.*

Reply. FOR a full Reply to this their Answer, I refer the Reader to the *Quakers unmask'd*, &c. But so much thereof as may shew that the Charge is not false, unless they be lately amended, (which if they be, they ought to retract and condemn their former Writings, *) I shall recite out of a Paper writ to the *Presbyterians*, by *Geo. Fox*, a little before the Restoration, so much as shall justifie the Charge against them, *&c.* See *pag.* 1. *To all you that desire an Earthly King in* England,—— *who profess your selves Christians, whether Presbyterians or others:*—— *Do not the Priests, Presbyterians, and others, cry for an Earthly King? And is not this the same Nature the* Jews *were in? And do not they,* in this, *crucifie Jesus?* In another Paper of his, *pag.* 15. *The Word of the* LORD GOD *to you who are called Presbyterians.*—— *You are wholly in Darkness, given up to it;*—— *and such would have a King to reign;*—— *for there is that Nature that would have an Earthly King to reign, in which Nature lodgeth the Murtherer,* said your chief Prophet, Geo. Fox.

* But if so, then they would appear fallible Men, and, as such, be mistaken, and do some things whereof they ought to repent. But this they cannot admit of, for it would spoil the fashion of their Infallibility, and marr the Beauty of their Perfection.

Thus

Thus have I given a ſhort hint, that you were once againſt Kingly Government; being loth to mention over much, in hopes, as to that, you are ſomewhat amended, for you ſoon turn'd with the Times; which ſhews your Inconſtancy, and that you are no more infallible than others; (which is the main Reaſon why I mention it.) And for Example, ſee your *Declaration* you gave forth, ſoon after the Reſtoration of King *Charles* II. ſaying, *We do declare that we do love, own, and honour the King, and the preſent Government.* Again, in another Book, you ſay to the King, *If thou take ſome ſpeedy Courſe for the repealing and making void thoſe cruel Laws,— haply thou mayeſt be as* Moſes, *to ſtand in the Gap betwixt GOD and thy People*, &c. Viſitation to the King, *pag.* 7. Again, in the Trial of *Geo. Fox*, 1664. *pag.* 8, 10. he ſaith, (the Oath of Allegiance being tender'd him,) *viz. If I could take any Oath at all, upon any Occaſion, I ſhould take this Oath; for I honour all Men, much more the King*, &c.

Now *Geo. Fox, Geo. Whitehead, &c.* Where is the Conſtancy you boaſt of? What is become of your Unchangeableneſs, who one Year ſay, and the next Year unſay; for this to day, and for that to morrow; facing about like the Weather-cock, as in the Caſe fore-mentioned? And yet it is a common Maxim with you, that if any write againſt you, they write againſt Truth; and if any ſee your Hypocriſie, and leave and forſake you, that they are gone from Truth; and that if any come to you, and join with you, they then preſently are reputed to own Truth, *&c.*

I will conclude this *Second Inſtance* with the Words of *W. Penn*, the *Parentheſis* excepted, to Mr. *Doelittle*, Mr. *Manton*, Mr. *Baxter*, and Eighteen more, both Presbyterians and Independants, in his Book entituled, *A juſt Rebuke to Twenty one Divines*, pag. 25. *I could ſet out this part of your Story to the Life, but at this time ſhall forbear; nor do I delight in this: But ſince I muſt needs mention* (your Hypocriſie, and your baſe Temporizing,) *can I do it more candidly, than in your own Words; I wiſh there had been no need for it.*

The III. Inſtance of their Hypocriſie.

Letter to the *Quakers*. *One While againſt, Another while for Popery*, &c.

The *Quakers* Anſwer. *This is falſe*, &c.

Reply. FAlſe! How can you ſay it is falſe, and not bluſh? Were you not againſt Popery, when you wrote, and ſaid, as followeth, *viz. To all you, called Papiſts; to your whole Body, and Head at* Rome, *the Word of the LORD reacheth: Thus aſſuredly ſaith the LORD, My Controverſie is againſt you; and My Vengeance, and Wrath, and Fury ſhall for ever, World without End, be upon you: And though you pardon one another, yet will not I pardon any One of you.* And, ſays *W. Penn*, in his *Caveat againſt Popery*: *Let the Papiſt firſt recant his voluminous Errours; but above all, let us have good Teſtimony of his hearty Sorrow for that Sea of Blood ſhed in* England, France, Holland, Ireland, Spain, Italy, Savoy,

Savoy, Switzerland, *and* Germany, *of many Thousands of poor Protestants, that for pure Conscience could not conform*, &c. and to this purpose in many other Books. But these Two Passages are enough to shew that you were once against Popery; and that since you have been as much for the Papists: See your Book, Entituled, *A Defence of the* D. *of* Buck. *&c.* 1685. in Reply to a Church of *Eng.* Man; who answered the said Book: And your Book, called, *A Reply to the Answer of the Man of no Name, to the* D. *of* Buck, *&c.* p. 22, 23. Also another, call'd *A Persuasive to Moderation, submitted to the late King*, 1686. And another of your Books, called, *Good Advice to the Church of* England, *&c.* Another, *Advice to the* Protestant Dissenters: *shewing it, their Interest to repeal the* Tests. By all which said Books, and divers others, I spread up and down the Nation in the late King *James*'s Reign, were the Papists vindicated; and contrary to your former Writings, said to be loyal in *England* and *Holland*; charging the Protestants with being the Cause of Burning poor *Joan* of *Kent*, a famous Woman; and that Merely, as you said, for Religion; and by that Example Taught the *Romanists*, &c. A few more Instances I may recite, (and so refer the Reader to the *Looking-Glass for the Quakers, &c.* Where the said Books are more largely recited,) *viz.* *I cannot admire his Wisdom, Manners, or Justice, in his Reflexions upon the* Roman Catholicks, *after the Assurance of so great an One of that Communion, has given him and his Friends of their Security and Protection*; —— *for the late occasion he takes*; *let him be just, and he will find the Excluders almost every* Sunday *at their Parish-Churches: And if three quarters of them were to pray for their Lives, it may be they could better read their* Clergy*, *than say their Prayers without the publick Liturgy. One thing I must say, the* Roman Catholicks *have been Loyal in* England *and* Holland. *It happens now that* GOD *and* Cæsar *are both of a Mind*; *which perhaps does not always fall out, at least about the point in hand.* Edward VI. *by Archbishop* Cranmer *was* Compelled *to sign a Warrant to* Burn *poor* Joan *of* Kent, *a famous Woman, but counted an Enthusiast*; *thus even* Protestants *began with* Blood *for* Mere Religion, *and* Taught *the* Romanists *in succeeding times how to deal with them.*

viz. The *Church of* England-*Man.*

* *viz.* Their Neck-Verse.

Come on, ye infallible Doctors, Is not this for, and in favour of the Papists and Popery; and to the purpose against the Protestants; and at such a juncture too, whenas the Protestant Cause lay a bleeding? And notwithstanding your former writings against Popery when Protestants flourished; yet in the Reign of K. *J.* II. at that season, how did your Books and Papers in favour of the Popish Interest, fly about, Book after Book, Letter after Letter, Address upon Address; with Publick Prayers for K. *J.* II? See the *Looking-Glass, &c.* Which discover your profound Politicks: And also the *Letter to the Quakers, &c.* Which justly and seasonably reproves your then Extravagance, and your late Silence.

The IV. Instance of their Hypocrisie.

Letter to the Quakers. *Why do you not pray for, and address your selves to King* William *and Queen* Mary, *as heartily, and as publickly as you did to King* James II?

The Quakers Answer. *This is false; though for some Reasons we have not been forward to sound a Trumpet of our Gratitude, &c.*

Reply. ARE you not ashamed to say 'tis false? When did you ever pray for, and Address your selves to K. *W.* and Q. *M.* as publickly as you did to the late K. *J.* II? And is it not as commendable a thing to sound a Trumpet of the Fame and Noble Acts of a Protestant Prince, who has ventured his Life, and all that is, or can be dear to him in this World, in defence of our Religion, Laws, and Liberties, as it was to sound a Trumpet from *England* to *Scotland*, and from *Scotland* to *England*, and through each Kingdom, of his Fame, who, upon his own Principles, could not so much as give Liberty to Protestants; though in Policy he did: And because you say, it is false; I may recite part of your Addresses and Prayers for K. *J.* II. (and do you make it appear when you did the like, and as publickly for K. *W.* and Q *M.*) viz. *We pray GOD to bless the King*, viz. [*King* J. II.] *his Royal Family, and People, with Grace and Peace; and that after a long and prosperous Reign here, he may receive a better Crown amongst the Blessed; which is the Prayer of*, &c. *London*, April 1687.

Again, *We cannot but with grateful Hearts both admire and acknowledge the Providence of GOD, that made the King's retiring into our Country*, [i.e. *Scotland*, 1679.] *give a happy turn to his Affairs, to the defeating and disappointing the Designs of his Enemies:* ——— *We do justly conceive our selves obliged by a special Tie, to praise GOD for His Goodness, in carrying the King through, and over all his Troubles; since by the same Providence, and at the same time, by which the LORD began in that more observable manner, to evidence His Care of him; He made him the happy Instrument to deliver us from our Troubles; so that the prosperity of his Affairs, and our peaceable fruition of the exercise of our Consciences, beareth the same Date, &c.* June 1687.

But now in your Answer to the Letter, you say, *Good Kings and Governments you never opposed; though you liked not bad ones*: Pray how shall we know which you account good Kings, and good Governments, but by your Words and Carriage towards them, and by your publick Acknowledgments of the Benefits you receive by them? But your Hypocrisie is manifest: And I may say to you, as you once said to the *Presbyterians*, and others, in your Book stiled, *Truth's Character of Professors, &c. And know assuredly, that if you come to be dealt withal, as you have dealt with others; then shall those things which you have done to the Innocent become your Burthen.* ——— *And as you have sought to make others ridiculous; even so shall you become contemptible in the eyes of those, which you by your Flatteries have fawned upon*, &c.

viz. Your own Character.

The

The V. Instance of their Hypocrisie.

Letter to the *Quakers*. *And then you branded the Presbyterians, and others, with Fighting Principles*, &c.

The *Quakers* Answer. *His unjust Reflections about the Presbyterians.*

Reply. TO reflect on you about the Presbyterians was not unjust, neither did the Author of the said Letter do you any Wrong in that matter; for I well remember the Sale of that Book, and the Juncture of Time in which it was exposed; even when the great Talk was of a Protestant Plot. 'Tis true, your Book had, by the Title of it, the Face of a Lamb, *viz. Plain and peaceable Advice to the Presbyterians*; but in *pag.* 1. you say, that *Their Principle was, to fight for their Religion, and to promote their pretended Religion by the power of the Sword*; *and that their Ministers always laboured to perswade them to it*, &c. Again, see your Answer to *John Faldo*, in your Book, *Quakerism a new Nick-name*, &c. printed, 1673. *pag.* 109. *And why* poor Nonconformists, *after all their preach'd up Battels, Spoils, Plunders, Sacrileges, Decimations*, &c. Again, *pag.* 119. *These are true Gospel-Ministers, whose Gospel is Peace on Earth, and Good Will towards Men*; *and* Not *Garments rolled in the* Blood *of* Kings, *and* Princes, *and* Rulers, *and* People: *No worldly Armies, Battels, and Victories*; *Trophies, Spoils, Sequestrations, Decimations, and the like* Blood-thirsty *and* Tyrannical *Projects, in which* John Faldoe *and his poor Nonconforming Ministers have had their Hands almost over Head and Ears, till they had well nigh lost their Ears and Heads too*, &c. And for more of this nature, see your Book styled *The Way cast up*, *pag.* 52, 53, 54, 23. All which considered, and compared with your Advice to *Oliver Cromwell*, his Army, and Officers, render you both perfidious and treacherous; inasmuch as you, with them, were engaged in the same Cause and Quarrel, and stood in as much need of an Act of Oblivion as they.

The VI. Instance of their Hypocrisie.

The *Quakers* Answer. *'Tis a shame for any Bookseller to promote* [i. e. *their Books*,] *without discovering the Author; that to get a Farthing, or an Halfpeny by any such lying Libels, they should thus sell or expose the Reputation of their honest Neighbours to Reproach and Infamy.*

Reply. I Cannot but take notice of this Passage, and how the Author of it resembles *Cuthbert Tonstal*, once Bishop of *London*; as may be seen in my Book, *De Christiana Libertate*, *pag.* 203, to *pag.* 206. where I have at large set forth what Enemies the then Papists were to the Printing, and to the Spreaders and Promoters of such Books as the Protestants writ against them,

and their Errours; discovering their Hypocrisies, and holy Cheats; and wherein *Geo. Whitehead*, and his Brethren, follow their Steps directly. And as one Instance thereof, I have at large recited your Excommunication of *J. Bernard*, Merchant, for disposing of *William Rogers* his Book, entituled, *The Christian Quaker distinguished from the Apostate and Innovator, in five Parts*, &c. And, for a fuller Discovery of the Teachers and Leaders of the Quakers resembling their elder Brethren the Papists, I have also therein shewed, that *Benjamin Clark*, their Bookseller, might sell Ballads, Play-Books, Papist-Books, Gipsie-Books, yea, Ba——Books, and yet not be excommunicated, *&c.* And many other things I have therein recited, to shew how their Carriage to *William Rogers*, my self, and others, bear the same Complexion with the Popish Bishops to the then Protestants; which is too large here to insert, *&c.*

And *Geo. Whitehead*, *&c.* Do you think to affright the *London* Booksellers? No, no; they do not fear your Excommunication, they are not terrified at your Censures; for they know (or may do, at least) that there are none like you for exposing the Reputation of your honest Neighbours to Shame and Infamy; as your Books, *Judgment fixed*, *&c.* and *S. Cater's Narrative*, *&c.* do sufficiently demonstrate, as well as divers others of your malicious Books, and lying Pamphlets; insomuch as that some of you have been ashamed to own your own Writings. And for full Discovery thereof, I refer the Reader to my Book before mentioned, *&c.*

The VII. Instance of their Hypocrisie.

IN your Book, Judas *and the* Jews, *&c.* you say, *None need to give us Discerning, or Judgment: Christ hath furnished us already, and doth on* All *Occasions*, &c. And in *Geo. Fox* his Book, *The great Mystery*, &c. *pag.* 89. you say, that *The Quakers have a Spirit given to them, beyond all the Fore-fathers; and they can discern who are Saints, who are Devils, and who are Apostates, without speaking ever a Word*, &c.

Now this is either True or False: You are either thus qualified with this infallible Judgment, or you are not. If True, How comes it to pass that you have printed, Geo. Smith *is a well meaning Man: That he hath lived a blameless Conversation from his Youth: That ever since he has been convinced, which is thirteen or fourteen Years, he hath lived uprightly, according to his Measure?* And why have you vindicated *Tho. Rudyard*, and referred the Readers to your Brother *Robert Sandiland's* Book? I say, If you be thus qualified with such Discerning, as to know who are Saints, and who are Devils, and who Apostates, without speaking a Word, and that at all Times too, and on all Occasions; I say, if it be thus, what grand Hypocrites are you to canonise such as these for Saints; saying, they are well-meaning Men, walk uprightly thirteen or fourteen Years together; and yet at the same time know, upon this

this your infallible Principle, that there is not a Word true in all you write of them? But if False, and that you are not thus qualified, but as fallible, and as subject to be mistaken, as other Men; * then what Hypocrites are you, thus to pretend to be endued with such an infallible Judgment, at all Times, and on All Occasions, as to know who are Saints, and who are Devils, *&c.* and not a Word of Truth in all your Pretences? O gross Dissemblers! yea, Impostors! and such a Generation of self-conceited Pharisees, as no Age before this ever produced.

* Which is manifest, or else you would not make Saints of *Geo. Smith*, *Rob. Sandiland*, *Tho. Rudyard*, *John Tysoe*; and say they are well meaning Men, have walked uprightly thirteen or fourteen Years together, *&c.* unless you be arrant Cheats indeed.

However, thus much may be learned from hence, that you exactly resemble your infallible Sister, who will saint any, let them be never so notoriously wicked, if they do but some notable meritorious Work for Holy Church, some notable Project, though it be as grand a Cheat as ever was; when, at the same time, such as oppose her, and write against her, and discover her Errours, she will slander, abuse, yea, call them Devils, and at last persecute them them to death: And 'tis only in the last that she exceeds you; and of that there can be no Trial, since you never yet had Power: And GOD grant you never may have Power put into your Hands; for you that are thus deceitful, thus treacherous, thus infamously slanderous, as your said two Books, *Judgment fixed*, &c. and *S. Cater's Narrative*, &c. declare you to be; Sainting *Geo. Smith*, *Tho. Rudyard*, *Rob. Sandiland*, *John Tysoe*, and the rest of your Tools, that act for you, and do your Drudgery, how wicked soever they be: And such as oppose you, and cannot submit themselves to your Tyranny; them you call Beasts, Dogs, Wolves, Enemies of all Righteousness, Children of the Devil, yea, Devils Incarnate. And that your Disciples may believe it, and take all you say for Truth, you tell them, * that you are endued with infallible Judgment, and can tell who are Saints, and who are Devils, without speaking ever a Word. O dreadful Hypocrisie!

* If their Hearers believe their Pretensions, then they are leavened with the Leaven of the Pharisees indeed.

The VIII. Instance of their Hypocrisie.

THE next Thing that I shall observe, wherein you deceive your People, is, your Pretence to preach and suffer, record Marriages, and other publick Offices, freely, without Money, Gifts, or Rewards: And by reason of this fair Pretence, how have you not only deceived the Simple, but also taken Occasion thereby to vilifie, and so speak Contemptuously of all other publick Preachers? First, The National, for taking Tythes, and other Dues, as a setled Maintenance by Law established; which is not so burthensome as you are to many of your Hearers. And *Next*, The Presbyterians and

and Independents*, whom you beſpatter about their Baſon and Platter, wherein perhaps their Hearers put their free Contribution for their Miniſters, as a neceſſary Subſiſtence for them, according to their Ability, and their Miniſters Neceſſity. And all this while, value your ſelves upon your free Preaching, free Suffering, free Writing, and free Recording; when, at the ſame time, you know 'tis common for all theſe Church-Officers amongſt you to take Money; * Some Ten Pounds at a time, ſome Three Pounds at a time, ſome Fifty Pounds *per Annum*; † ſome Thirty Pounds for writing five or ſix Sheets, to teach Children in the Ways of GOD, as you pretend, and Twelve Pence for writing of Marriage-Certificates, being ten or twelve Lines, *&c.*

* See G. F's Epiſtle to your Book entituled, *The Divinity of Chriſt*, &c.

*Which I have long ſince offered to prove to your Faces.

† As ſet forth in the *Painted Harlot*, p. 47. printed, 1682. and reprinted in the *Quakers detected*, &c. p. 23. printed, 1686.

And *Geo. Fox* himſelf, who before he was a Preacher, was but a poor Journey-man Shoe-maker with *George Gee* of *Manchester*, had no leſs than Twelve or Thirteen Hundred Pounds, as *William Rogers* relates in his *Chriſtian Quaker diſtinguiſhed*, &c. *Part* V. *pag.* 48, 49. and by *Geo. Fox* never denied, that I have heard of: Yea, and *S. C.* and many others that I can name, who have by Preaching, riſen to great Fortune, *&c.*

Object. But ſome may object, That when they have charged ſome of your Preachers and Hearers with your Taking Money, they have denied it.

Anſw. Deny! That is very common with you; at leaſt, ſay they, *as ſtated*: But produce your Books of Accounts touching theſe Matters, and I will make appear much more than I have ſaid; and yet ſo cunning are you, that ſuch as contribute, do not know it. This is a Myſtery, I confeſs; but you know, thus it is. And your Way is, when Caſh grows low, to iſſue out (I do not ſay a Proclamation, but) a General Epiſtle for the Service of ſuch as you pretend; (but being rightly and truly interpreted, your own Service;) for as Money is ſaid to be the Sinews of War, ſo your Experience tells you, 'tis a great Encouragement to your Preachers and *Paraſites*. And this General Epiſtle, thus ſent through *England* and *Wales*; and when this general Collection is made for the Service of Truth, as you ſpeak, and as your Hearers believe, 'tis then tranſmitted to *London*; where *Geo. Fox*, and a few of his Party, diſpoſe of it as they ſee meet: And no doubt but much, if not moſt of it, is given to ſuch as are for carrying on your Deſigns; but no Account returned to the Donors and Givers of this Money; which, if there was, and that you did not exclaim againſt all other Preachers, who ſhould have any thing to do or ſay againſt this your Method, though indeed it is a cunning one? But your grand Hypocriſie ſtands chiefly in this, That you take Money, Gifts, and Rewards, for Preaching, Teaching, Writing, and Suffering; and at the ſame time pretend to do all theſe things freely, without Money, and without Price. Herein ſtands your Deceit.

Object.

Object. Perhaps some may object, and say; Surely, if these free Gospellers do take Money, some others have taken notice of it as well as you, and at one time or other, some of themselves will disclose their Secrets.

Answ. Yes: And as an Instance thereof, I shall recite *William Rogers* against them; who, in his *Second Scourge for* Geo. Whitehead, *pag.* 3, 4, 5. shews great part of their Intrigues; for which *Tho. Ellwood* makes an Apology for his Brethren taking Money for Preaching, *&c.* See 1st *W. R.*

If any ask what City sits as Queen
Within her Circuit, since 'tis plainly seen
She's high and proud: * *Proud* London *is the place*
That sits as Queen, where Pride seems no Disgrace.
And yet when she Rome's *Sister is but call'd,*
She winces like touch'd Horses that are gall'd.
Confusion her attends, next follows Woe;
For thus she whirls, but GOD knows where she'll go.
Who, when they wanted Money to proceed,
The Church her Cash then did supply her Need;
And therefore, when her Cash was empty'd, she
Crav'd Money, for to serve the Ministry.
At length her Papers, like to Briefs, did cry
For Money, Money, *for the Ministry.*
And when that Practice was dislik'd by some,
She seem'd like one whose Downfall's near to come.
This Church will fall, *her Load will be her Guile,*
If you, O Flock, keep Purse-strings fast a while:
When that Spring fails, by her you'll not be priz'd;
Usurpers then o'er you you'll see despis'd.
And Woes may long attend such Waiting Preachers,
As for Preferment turn'd deceitful Teachers:
Fox *is term'd Head, yet* Whitehead *steer'd the Course,*
Till both were scorn'd, and they grew worse and worse.

* Meaning your Yearly, and Second Day Meetings in *London*; and taking themselves to be Christ's only Church, *&c.*

Thus the Reader may perceive that I am not alone in this Discovery; and that *W. Rogers*, my self, and others, have for some Years very well understood their Walking contrary to their Pretences, and have sufficiently withstood them, sometimes to their Faces, and at other times publickly by Writing; offering to prove the Truth of what we have asserted. The next thing I have to mention, is *Thomas Ellwood*'s Apology for his Brethren Hirelings taking Money for Preaching; by which we may know what *Herd* * he belongs to: For *Will. Rogers* had so scourged *Geo. Whitehead*, with such deep Lashes of plain Truth, as that his Pen was not able to defend him from that grand Hypocrisie wherewith *Will. Rogers* justly charged him, and his Fraternity.

* His own Word to *Will. Rogers, &c.*

ternity. And thereupon this conceited Scribe, and proud Pharisee, *Tho. Ellwood*, to rescue the decaying Reputation of his two Peers, *G. F.* and *G. W.* came in to their Assistance, and in Verse makes an Apology for his Brethren taking Money for Preaching; confessing what I have often charged them with, and knew them guilty of. Not that I reckon Ministers guilty of a Criminal Offence in taking Money, or other things, for and towards their Maintenance, of such as they preach unto; but I mean guilty, in that they always pretended to Preach, Teach, Write, Suffer, and Record things freely; but yet, contrary to all these their Pretensions, have all along taken Money for the same. Whereby it plainly appears, that all their Pretensions were but to cast a Mist before their Hearers, and blind their Proselites; for *W. Rogers*'s Scourge hath whipped out the Matter, and made them speak the Truth. I say, This I call their Guilt, to pretend one thing, and act contrary to it, though, like some sullen and stiff-necked Boys, they would not tell the Truth, until *W. R.* by his Scourge of small Cords, was forced to whip it out of them. And now all is come out; yea, *Tho. Ellwood* hath in that point told the Truth, as Fools and Children will sometimes do, when they are soundly whipped to it by a good Scourge, and skilful Chastiser, as *W. R.* hath proved himself to be. Pray, now hear what *Tho. Ellwood* says in his Book, *Rogero Mastix*, &c.

But that Christ's Ministers should be supply'd (a)
With Necessaries by the Church, (his Bride,)
Is such a known and certain Truth as none
Perhaps hath e'er oppos'd but thou (b) *alone.*——l. 18.

That 'tis the Churches Duty to supply
The needful Wants of all her Ministry.——
And Truth it is, too plain to be deny'd,
Christ's Church should for Christ's Ministers provide.
What carp'st thou at then, William? *would thy Muse*
Plead that St. Paul *did not this Priv'lege use?*——(c)

That what was lacking to him, privately, (d)
The Macedonian *Brethren did supply.*
Thus it appears th' Apostle did partake
Of that Provision which the Church did make.——p. 19.

Christ's Ministers to furnish, and their Need
Supply, when they want Moneys to proceed.——(e)

(a) Here is a Confession that their Ministers are supplied. Then, it seems, they do not go a Warfare at their own Charge, as you to your Hearers have pretended, &c.

(b) Yes, you have frequently denied that Ministers should have Money to supply their Necessities; calling them Hirelings, and Followers of *Baalam* for Reward, &c.

(c) No; St. *Paul* did use that Privilege; 'tis you that pretended not to use it, nor no such Reward should be found amongst you; for, said you, FREELY we have received, and FREELY we give; until *William Rogers* had whipped you with his Scourge, and forced you to speak a little Truth, which is scarce enough with you, &c.

(d) No; the Apostle did not pretend to be against necessary Supplies, so he needed not be ashamed, and so take the Believers Benevolence privately: For 'tis you who pretend to take no Money for Preaching, that take it privately; yea, even so privately, that the very Donors do not know that you take Money for Preaching. Thus, Jesuite-like, have you blinded your People, &c.

(e) Then it seems, you confess you supply them with Money to proceed; but it is to whom, and when *G. F. G. W.* &c. think it fit and expedient.

Pretend

Pretend thou canst not, that the Stock is given
To such as have no need (f) *thereof; but even* ——
Thy Flurt at Richardson *for taking Pay*
For what, as Clerk, he writes, doth much bewray
Thy Folly and Injustice. Is't not fit,
Who works for others, should be pay'd for it;
And that by them who him to work desire?
The Labourer is worthy of his Hire. (g) p. 21.

(f) No! What need was there to send *S. Cater* Ten Pounds, when he was fined Twenty Pounds for preaching at *Phakenham* in *Norfolk*, since he neither paid the Fine, nor his Goods sold, nor did not lose Ten Shillings by the said Meeting? Nay, if he had suffered the loss of that Fine, which he did not; yet, he being a Man worth some Hundreds of Pounds, he would not have had any need of that Ten Pounds you sent him; part of it perhaps given by Men not worth Twenty Shillings. But he was a currant Man for your purpose, and one that would preach up *G. F's* Orders, and exclaim against the publick Ministry, *&c.* And hereupon you thought he deserved a piece of Money, and so sent him Ten Pounds; which Gift was designed to be given him privately, as you would seem to suggest the Apostles received the Supply they had from the Churches privately, which is false; for *Paul* was so far from that, that he said plainly, that he robbed, *viz.* took of other Churches, *&c.* But as private as this Ten Pound was given, it came to be known; and that is the thing which disturbed the poor Man, the discovery of it hath vexed him and his Brethren, more than ever it did him good; for he always pretended to be against Taking Money for Preaching, when alas, I have offered to prove that, and several other Summs.

(g) So, now you begin to say, the Labourer is worthy of his Hire: Sure you will forbear to call others Hirelings, now you have Hirelings amongst your selves; for as you have pretended to preach, teach, and suffer freely, so you have pretended to write as Clerk freely: See my Book, *Innocency vindicated, and Envy rebuked*, &c. *pag.* 3. where I have quoted *Geo. Fox's* Order for Marriage, and other things; where he thus speaks, AND THAT NOTHING BE RECORDED FOR MONEY IN THESE THINGS, BUT FREELY, A FREE PEOPLE, AND IN LOVE SERVE ONE ANOTHER, *&c.* And for my part, I was Clerk to the Isle of *Ely* Monthly and Quarterly Meetings, about sixteen or eighten Years; and to the nearest of them I rid fourteen Miles, and to the farthest eighteen Miles Monthly, and I never took a Penny of Money, and indeed thought you had meant as you spake; but now all is come out, and 'tis time for your Hearers to look about them, since their Money is given to such as *Sam. Cater*, who is a rich Man, and a great Trader. All which manifests your deep Hypocrisie.

The IX. Instance of their Hypocrisie.

THE next Proof of your *Hypocrisie*, that I shall mention, is, First, Your decrying all Learning; and next, Your assuming to your selves such Learning as you never had, nor do at all understand: The first Instance of these, is that remarkable Book, *viz. George Fox's*, Printed 1659. Entituled, *A Primer for the Doctors and Scholars of* Europe, *&c.* Behold how contemptuously there he speaks both of Learning, and the Learned; wherein is contained 2434 Queries, proposed to the Doctors and Scholars of *Europe*, but more particularly to the two *English* Universities; which are such idle, impertinent, and unnecessary Queries, that his Design could be nothing else, but to bring both Learning, and the Learned into Contempt, and to magnifie his own Parts and Abilities; as that *Geo. Fox*, who but a little before late upon is Shoemakers Seat, working Journey-work at *Manchester*, for his Ma-

ſter *Geo. Gee*, who could hardly write his Name, or read a Chapter without ſpelling; and that he of a ſudden ſhould be ſuch a profound Scholar, as to propoſe 2434 Queries to all the Doctors and Scholars of *Europe*, and chalenge them out into the Field, bids them come out of their Holes and Dens; bids them draw their Weapons; for the little *Davids* were riſen, who had the Bats, the Slings, and the Stones, &c. I ſay, for him thus to chalenge all the Doctors and Scholars in *Europe*, at this rate, muſt needs deſign to render himſelf a Man of wonderful Parts to the Ignorant, and ſuch as believed him to be led and guided by an infallible Spirit, as that he could diſcern who are Saints, and who are Devils, and that without ſpeaking ever a * word: But had he propoſed this multitude of Queries to all the Doctors and Scholars in *Europe*, *Africa*, and *America*; I ſuppoſe they could not have anſwered them; which put me in mind of an old Proverb, *That one Fool may ask more Queſtions than an hundred Wiſe and Learned Men can anſwer.* And if *Geo. Fox*, &c. will not now come out, and make good his own Queries, and ſhew his Learning, and meet me and others at a convenient place, to clear himſelf of theſe, and many other things I have againſt him; it will appear that he is guilty; and that he hath not the power he pretends to, and that he dares not come into the Field, and draw his Weapon, if he have any. And what a ſhame is this, for ſuch an able Doctor, yea, ſuch a profound Scholar, as once he thought himſelf able to deal with all the Doctors and Scholars in *Europe*; and that after all this Brag, and monſtrous Boaſt, dare not now come forth, dare not now ſhew his Head; but hip and skip up and down, hide himſelf in Holes, Dens, and Lurking Places; ſurely this will greatly redound to his Diſ-repute and Infamy, in the eyes of all ſorts of intelligent Perſons; and will tend to his great Abaſement, Shame, and Confuſion of Face.

* As he ſaid in his Book Entituled, *The Great Myſtery*, pag 89.

For if he will come forth of his Den, and meet me; I offer to make it appear, That of the 2434 Queries he has propos'd in the ſaid *Primer* to all the Doctors and Scholars in *Europe*, that he cannot anſwer 200 of them himſelf; which is ſuch a piece of Hypocriſie as can ſcarce meet with a Parallel.

Next, That you aſſume to your ſelves ſuch Learning as you never had, nor do at all underſtand; I ſhall prove from another Book put forth by Geo. Fox, your great Doctor; Intituled, *A* Battledoor *for Teachers, and Profeſſors to learn Plural and Singular, &c.* For if I prove theſe things upon your Head-man, your principal Projector; and by you owned to be led by an infallible Spirit, that cannot err, I prove it againſt you all; until you diſown theſe his vain Boaſts, and diſſembling Pretences, by which he hath deceived Multitudes, and through which he hath ſo highly exalted himſelf: But to proceed;

This *Geo. Fox*, who a little before ask'd what a *Genitive Caſe* was; what a *Vowel* was; what a *Verb* was; what an *Adverb* was; what a *Noun* was; and what a *Pronoun* was; in this *Battledoor*, ſet his Hand, and affixed his Name

to

to six several foreign Languages, (of which, he is not Master of one;) that it might go for current that he was inspired with the Gift of * Tongues, (for that he had any other Reason, I cannot understand;) which was such a piece of Presumption, as no Age can parallel. The Languages to which his Name in the said *Battledoor* is affixed, are, the *Latin*, the *Italian*, the *Greek*, the *Hebrew*, the *Chaldee*, the *Syriack*; and if upon examination, he be found ignorant of the Grounds and Rules of these Languages, as he certainly is, it will appear that he never was the Author of that Learned Piece: And if so; how have that People been cheated and deceived, who believed that Geo. Fox was led by an infallible Spirit; that he (as they pretend,) had been so endued with Discerning and Judgment; and that On all Occasions; (as this of writing the *Battledoor*, was one Occasion;) as that none need to give him discerning into Tongues, or Languages: But that what his Name was to, must needs be his own; I say, when they come to see that Geo. Fox, who for many years has gone for a learned Antiquary, a profound Projector, a notable Querieist, to be manifested to be ignorant of these Languages, and not the Author of the *Battledoor*, ignorant of the Queries, and not able to answer 200 of the 2434; when they come to see that all along he hath used these Tricks and Projects, only for a Name, and to raise himself into Greatness and Splendor; when they come to see that he is thus deceitful, and thereby manifested to be led by a fallible, deluding Spirit, What will they say? Nay, What can they say? Nay, What Excuse can they make for themselves, who thus have suffered themselves to be cheated, deluded, and deceived by these his Pretences, in that they have not all this while examined things, but taken all on Trust, believe implicitly, as the Church [*i. e. G. F. G. Whitehead*, and a few like them,] believe? Oh shameful Hypocrisie! If this be on examination found in *G. Fox*, their Head; what are the inferiour Sort? That a Man who is no Scholar, should offer to entitle himself Author of a Learned Piece, as that, whoever writ it must be knowing in six Foreign Languages, is such a Piece of Impudence, as I want Words to set forth.

* I do remember, that for 20 years together it was generally believed by many of us, that *Geo. Fox* had 24 Languages given him by divine Inspiration in one night; nay, I lately spake with one, still eminent amongst them, who said he ever believ'd it, until the late Divisions; so that it was time to discover these Juggles; or else we should have had in a little time a heap of feigned Miracles, and perhaps out-done the *Papists* Legend.

Well, To the *Primer* again: And that the Reader may observe the Author's Design, in proposing these Queries, could be nothing else, but to bring the Learned, and Learning it self into contempt; as I have already shewed; and to raise his own Fame, and Fortune by such Shams and Tricks; I will recite a few of them, as they lie compact together; lest they should say I mangle them into Bits and Scraps, and so spoil the Sense, *&c*, Which indeed is utterly impossible to do; for they are all Nonsense: And my way to shew them to be Nonsense, is to take them entire, as they lie folded together, viz.

What is a Participle? *and what is it in it self; and by whom come; and out of what Ground?* And, *why are these* Declined? *and why is the Word called* Declined? *who was the first Rise and Author of it; and by whom it came?* And, *why is the Word called* Adverb? *and what is an* Adverb? *the word it self; and who was its rise?* And, *why do you call the Word* Conjunction? *and who was its rise?* And, *why the Word* Preposition; *and who was its rise?* And, *who was the Author of the Word* Interjection? *And what are these two words in themselves? and whether or no these are not come up by the Art of Men, and Invention?*

Behold these Learned Queries! And let *W. P.* and all Learned *Rabbies* amongst the *Quakers*, answer them if they can: for I profess ingenuously, I cannot tell who was the first Author of these Words, and a Thousand more, which are Queried; nor who spake them first; nor by whom they first came, no more than I can tell who spake the Word [*Of*] first: and who was its Rise; and who was the Author of the Word [*To*,] and many others of our *English* Words; which to know, is as unnecessary, as it is ridiculous to Query, *&c.* But if G. Fox had asked me, Who taught me to understand what a *Genitive Case*, an *Adverb*, a *Conjunction*, and an *Interjection* means? I could have told him, it was my Unkle *Thomas Holeman*; but to tell him who spake these Words first, and who was the Author of all these Words, and by whom they came, and what Ground they came out of; yea, and who was the Father that begat them, and the Mother that bare them; as *Geo. Fox* elsewhere hath it; I profess, I cannot tell; neither do I understand his Riddles, they are so dark, so mysterious, and so full of Nonsense.

Well, Reader, Take a few more of these Queries, and still as they lie entire, by all means, lest they say I spoil the Sense, and wrong the Author, *&c.* when, alas! they are as great Nonsense as I can possibly make them, if I should take them all to pieces, *viz.*

* As if it was not what it Now is, *viz.* A *Vowel.*

What is the Word Vowel *in it self? And what was the Word* *Vowel? *And what is the Word* Diphthong? *and who was the Author of these? and where are they called by any such Names in Scripture? So, who was the Author of these Names? and who gave them? And what are these Names in themselves, and of themselves? And came they not from the Art of Men, yea, or nay?*

Thus, Reader, I have given thee a Hint, a Taste, or Relish of Geo. Fox's Queries to the Doctors and Scholars of *Europe*; by which thou maist see how learnedly *George Fox* Catechizes them. I shall now only add a few of them, as they lie scattered up and down the said *Primer*, &c. and so leave him in his Thicket of Brambles, or confused Nonsense.

What is a Major? *What is a* Minor? *What is* Extraction? *What is* Geometry? *What is a* Point? *What is an* Angle? *What is a* Plain Angle? *What is an* Obtuse Angle? *What is an* Acute Angle? *What is* Wolf-Madness? *What is* Dog-Madness? *What is* Badger-Madness? *&c.*

Having given this additional Hint of these mad, distracted or distracting *Queries*, I shall only add a few of his Manly Expressions, in his Chalenge to the

to the Doctors, to come out of their Holes and Dens; to the end, That he, and the rest may come forth, and draw their Weapons, and shew their Cunning, when they see how they are chalenged, as they chalenged others, *&c.* See these Pages in the said *Primer*; pag. 4, 19, 21, 30, 36, 41, 55. Where are these Words, *viz. These* Queries *are to call them out into the Field*; —— *Let them come out now to little Children.* —— *Little* Davids *are risen*; *who have the* Bags, *and the* Slings, *and the* Stones; —— *Ye that profess your selves to be Wise, and Learned Men, and Scholars, and are Novices, and Fools*; *answer me:* —— *Draw out your Weapon, if you have any, and answer me these things*; *come out of your* Holes; *do not* Pip *nor* Skip *from them: Answer every word in particular*; —— *for you have Tongue enough sometimes*; *let us see now if it can wagg.*

These are your Words to the Scholars, *&c.* Now, if when you are call'd into the Field your selves, and to come out of your Dens, we shall see whether you can draw your Weapon; whether you have the Bags, the Slings, and Stones, you, like *Goliah*, boast of; and whether he and you can so wagg your Tongue, as to clear you from this Ninth Instance of *Hypocrisie*, with which he and you stand charged.

The X. Instance of their Hypocrisie.

THis I know for a certain Truth, that when they write the most notorious Lies, and scandalous Defamations against such as they account their Adversaries; (and like the false Prophets of old, cry Peace to the wicked, and justifie the ungodly, who put into their Mouths:) yet this they have the impudence to father upon the Spirit of the holy and just GOD: Witness *Geo. Whitehead*'s Book, Stil'd, *Judgment fix'd*, &c. And *S. Cater*'s *Narrative*, &c.

And therefore, that I may not be like you, in saying, and not prove what I say to be true, I do hereby chalenge *George Fox*, *Geo. Whitehead*, *William Penn*, and *Sam. Cater*, to meet me any day next *March*, (giving me a Month's Notice,) at any Publick House in *Bishop-Stortford*, (being about the half-way from my Habitation;) where I offer to prove the Truth of what you deny, according to the Terms proposed in the foresaid *Letter to the* Quakers, &c.

Now therefore, if your Cause be good, you Notable Champions, come forth; you that have chalenged all the Doctors, Scholars, and Professors in *Europe*; come out of your Holes, and Dens, and Lurking-Places, and meet me: If you have the *Bags*, and the *Slings*, and the *Stones* you boast of; come forth of your Holes, and Dens, and Lurking-Places, yea, come into the Field, and draw your Weapons, if you have any worth the drawing; you know you have *Tongue* enough sometimes; come, let us see if it can *wagg*; and whether you be able with all your *Stones*, and *Bags*, and *Slings*, and Weapons (you so much boast of,) to clear your selves from the guilt of *Hypocrisie*: For,

The

The Day is come, O *Babylon!* that thou muſt be tried; and thy Mask muſt be taken off, thou **Painted Harlot**; Thou haſt long deceived the Nations by thy fine out-ſide Deckings, and Phariſaical Attire; but thy Fruit makes thee manifeſt; and by that we know thee to be the **Harlot**, and not the Spouſe of Chriſt, nor true Bride: *Men do not gather Figs of Thorns, nor Grapes of Thiſtles.*

Mildenhall, *Novemb.* 5th. 1690. *Francis Bugg.*

Here follow Twenty four *Queries* propounded to your Proteſtant Hearers; who have begun to throw off the Yoak, which Geo. Fox, G. M. &c. have for many Years laden you with: And firſt, a few Words to you by way of Exhortation.

FRIENDS,

IT was Chriſt's frequent Counſel to his Diſciples, to *beware of the Leaven of the Phariſees; which,* ſaid he, *is Hypocriſie*: I know no one thing that He took more care to preſerve his Diſciples from, than that of *Hypocriſie*; with which the Phariſees were very apt to leaven their Proſelytes: No doubt but much of their Doctrine was ſound; or elſe Chriſt would not have ſaid, *They ſate in* Moſes's *Seat*: *Therefore whatſoever* (ſaid he) *they bid you do, that obſerve, and do*: *But* (mark) *do not after their Works; for they ſay, and do not.* That is to ſay, they ſpake ſome ſound Truths, they carried it fair to their Proſelytes, they were very preciſe in waſhing the Cup and Platter, in an Outſide Righteouſneſs, to be ſeen of Men; but inwardly they were rotten, inwardly they were proud, and diſdained others, who, in GOD's Eſteem, ſtood juſtified rather than they. And how far your Teachers are guilty of deep Hypocriſie, I have in part diſcovered, and doubt not but to make it yet more evident if they will meet me; which if they refuſe, being four ſuch Champions, as they doubtleſs, account themſelves, then I will appeal to you, whether it be not a Token of their Guilt: I mean, ſuch of you as ſtill retain the Proteſtant Principles, and are not of *G. Fox* his Party.

Query 1. Whether it was not great Hypocriſie in *Geo. Fox*, to ſtir up, counſel, and encourage *Oliver Cromwell*, his Officers, and Army, to fight with carnal Weapons; when, at the ſame time he did believe it utterly unlawful for a Chriſtian Man ſo to do? Anſwer.

Query 2. Whether it was not great Hypocriſie in Geo. Fox, and others, to viliſie, beſpatter, and expoſe the *Presbyterians*, *Independents*, &c. as being of fighting Principles, and dangerous to the Government, in K. *C.* II's time; thereby

thereby rendring them obnoxious to Sufferings, whenas they themſelves, by their Advice, Counſel, and Encouragement to *Oliver Cromwel*, &c. (and that from the Word of the LORD:) were equally concerned in the ſame Cauſe and Quarrel?

Query 3. Do you believe that Arch-biſhop *Cranmer* compelled *Edward* VI. to ſign a Warrant to Burn poor *Joan* of *Kent*, for Mere Religion-ſake; and that by this their Practice they *Taught* the *Roman Catholicks* the way of Perſecution? Anſwer.

Query 4. If not; Then, Whether or no ſuch of your Leaders, as have ſo writ, have not given away the Cauſe of Proteſtantiſm what in them lie; and abetted, vindicated, and aſſerted the Popiſh Cauſe; charging the Proteſtants with the original guilt of Perſecution? Anſwer.

Query 5. Whether *Geo. Whitehead*'s calling the Doctrine of Doctor *Robert Barns*, who ſuffered Martyrdom for the Cauſe of Chriſt, *Corrupt Doctrine*; *tending to practical* Ranteriſm *it ſelf*; *yea*, *ſordid* Ranteriſm *, &c. be not a ſign that he is Popiſhly *affected*? &c. And whether *G. W.* do not herein appear like his Brother Deceaſed, *viz* Bloody Bonner? Who frequently charged the Martyrs with ſuch Doctrine; as I could ſhew, were it pertinent: I ſay, in this do they not reſemble each other, as if they were Twins?

* See *p.* 259. of *G. W*'s *Judgment fix'd*, &c, againſt the 222. 223 *Pages* of my Book, *De Chr. Lib.* &c. Which are the Words of Dr. *Barns*. See the 298 *Page* in his Book, entituled, *Mens Conſtitutions not grounded on Scripture, bind not the Conſcience*, &c. verbatim,

Query 6. Whether it be not as commendable to Addreſs King *William* and Queen *Mary*, who are by all Men acknowledged true Proteſtants, as it was to Addreſs the late King, who acknowledged himſelf a Roman Catholick?

Query 7. Whether it be not as lawful for Book-ſellers to ſell Proteſtant-Books; even ſuch as diſcover the Hypocriſie of the Teachers and Leaders of Geo. Fox, and his Party, as for *Benj. Clark* (their Book-ſeller,) to ſell Play-Books, Ballads, Papiſt-Books, Gypſy-Books, yea, and Ba——Books? Anſwer.

Query 8. Whether it be not great Hypocriſie to pretend to Preach, Teach, Suffer, Write, and Record Marriages, and other things freely, and under colour thereof condemn all other Churches and Societies, as Hirelings, Lovers of filthy Lucre, Followers of *Balaam* for Reward, *&c.* and yet at the ſame time, take Money, Gifts, and Rewards themſelves, for doing the ſame things, *&c*? Anſwer.

Query 9. Whether it was not great Hypocriſie in Geo. Fox, &c. to write *Queries* to all Doctors and Scholars in *Europe*; and yet when *Queries* are propounded to them, they will not anſwer? If they tell you, they are as ready to Anſwer *Queries*, as to ask; then let them Anſwer my 15 *Queries* propoſed in *De Chriſt. Lib.* p. 72, to p. 78. p. 154, to p. 163. and in *Paint. Harlot*, p. 40, 41. if they can.

Query

Query 10. Whether it be not great Deceit for Men to write a Book, and pretend a Concern of Conſcience; that they do it for GOD's Glory, and as moved thereunto by the Eternal Spirit; and yet, to write ſuch abominable Lies, Slanders, and ſcandalous Defamations, as that they dare not, or are aſhamed to own their ſaid Books?

Query 11. Whether it was not great Preſumption in Geo. Fox, and a Badge of intolerable Pride, to put forth a Book with 2434 *Queries* in it; when he himſelf cannot anſwer the odd 34 of them?

Query 12. Whether it was not great Impudene in Geo. Fox, in his *Battledoor*, to ſet his Hand, and affix his Name to ſix or more Foreign Langnages; as, *Latine*, *Greek*, *Hebrew*, *Italian*, *Chaldee*, *Syriack*, &c. and yet underſtand not one of them?

Query 13. Whether it was not great Hypocriſie for *Geo. Whitehead*, *Stephen Criſp*, *William Penn*, &c. to make a Law or Edict at their General Meeting at *London*, May 75. *That their Hearers ſhould conſtantly meet, and not* Decline, Forſake, *nor* Remove *their Meetings, like* Worldly, Fearful, *and* Politick *Profeſſors*; and yet themſelves refuſed to ſtand in a like ſuffering capacity, relating to Sufferings with them? Anſwer.

Query 14. Whether it be not great Hypocriſie in Geo. Fox, and his Party, to ſay, That GOD reſpects neither Time, Place, nor Perſons; and thereupon pretend, That for Conſcience-ſake they cannot give reſpect to their Superiours, by putting off their Hats; when at the ſame time they themſelves compel their Apprentices to ſtand bareheaded before them*: nay in their very Shops, as if it were the Preſence-Chamber.

* This Piece of Hypocriſie I teſtified againſt more than Fifteen Years ſince, by a Letter to the then Yearly Meeting; which was before *S. Cater* and I had any Controverſie: See my Book, Entituled, *Innocency Vindicated*, and *Envy rebuked*, &c. p. 8.

Query 15. Did not Chriſt, when he Taught his Diſciples to pray, *Mat.6.9.* ſay, After this manner, therefore Pray ye; *Our Father*, &c. —— And forgive us our Sins, as we alſo forgive them that treſpaſs againſt us. Now ſuch as do not pray after this manner, are they not manifeſt Tranſgreſſors of this Precept of our LORD Jeſus Chriſt, and found in the Steps of the proud Phariſee, who thinks himſelf ſo righteous, as that he need neither make confeſſion of his Sins, nor ask forgiveneſs for Chriſt Jeſus ſake, in whoſe Name alone is Remiſſion of Sins?

* See my Book, Entituled, *The Quakers detected*, &c. p. 12,13,14. Where I have enlarged upon this their grand Errour. To what I have writ in that Book, let the Reader obſerve *W. Tindal*, who ſays in his Works, entituled *The Expoſition of the 6th Chapter*

Query 16. If you grant, that a neglect, or Refuſal of performing this part of Chriſtian Duty, be a ſign of a Phariſaical Pride*; then I do farther Query, What is the Reaſon that *Geo. Fox*, *Geo. Whitehead*, and the reſt of their Preachers, in their publick Prayers in your Aſſembly, do not pray after the manner that Chriſt hath preſcribed; though not in the very Form of Words; yet after His

His Precept; ſo, as to confeſs their Sins to GOD, and ask Forgiveneſs for Chriſt's ſake; which they do not.

of Matthew, *pag.* 222, 223. *Becauſe he knoweth that our Nature is ſo weak, (and inclinable to Sin.) therefore he teacheth us, daily to repent,—— and daily to ask GOD Forgiveneſs: Seeing He commandeth us to ask, we may be bold ſo to do, and to believe He will FORGIVE us: No Man therefore needeth to deſpair.* I hope they will not rail on this bleſſed Martyr, *W. Tindal*, (who ſuffered in the Flames,) as *Geo. Whitehead* did of the Doctrine of Dr. *Rob. Barns*; who called it corrupt Doctrine, tending to Ranteriſm; yea, ſordid Ranteriſm.

Query 17. Seeing *Edward Burroughs*, in his Epiſtle writ at *Dublin*, *To the Camp of the LORD in* England, *p.* 2. [*This is to go amongſt Friends*, printed 1656.] ſays, *You who are called Quakers,—— above all the Families of the Earth: The Tabernacle of GOD is with you, and his Dwelling Place is among you*, And only among you is God known, &c. Now if ſo, that GOD be known Only by you, then the Query is, Whether all that be called Quakers know the LORD? And whether none but the Quakers know the Lord? Anſwer to this, *&c.* The Anſwer to this Queſtion will reſolve, Whether Geo. For, who ſaid, in his Book, *The Great Myſtery*, &c. and Solomon Eccles his Affirmation, in *The Quaker's Challenge*, pag. 6. that you, and you Only, are GOD's People. I ſay, whether you all be (as *John Field*, one of your Preachers, ſays you are) of One Mind and Judgment, in this, and all other Matters?

Query 18. Whether there did not a ſtrong Deluſion enter many about the Year 1659. As that *Geo. Fox* was inſpired with the Gift of Tongues; and whether the recited *Battledoor* and *Primer* was not the Reaſon of that Opinion; and if it come to be made appear (as that it will, if he will meet at the place aforeſaid) that he is ignorant of the principal things contained in the ſaid Books, then whether it will not appear as great a Juggle, Trick, and Sham, to raiſe his Name and Fame, as ever was uſed by *Mahomet*, or amongſt the Papiſts about their feigned Miracles?

Query 19. Since they have told us by their Book, Judas *and the* Jews, *pag.* 41. viz. *Our faithful Chronicles of the bloody Tragedies of that profeſſing Generation will tell future Ages other things*, &c. What is the reaſon they do not bring out this their holy Chronicle they ſo much boaſt of? Or do they intend to follow the Steps of the Papiſts, and bring it forth when every Man is dead that remember thoſe Tranſactions; and that then it may paſs for an holy Cheat, or like one of their feigned Miracles? *&c.*

Query 20. Whether do you believe the Teachers and Preachers amongſt you be ſo qualified as they pretend in their Book, Judas *and the* Jews, *pag.* 58. viz. We need none to give us Diſcerning or Judgment; Chriſt hath furniſhed us already, and doth on all Occaſions: And as *Geo. Fox* pretends, in his Book ſtyled *The Myſtery of the great Whore*, &c. *pag.* 89. where he ſays, They can diſcern who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a Word? &c. I ſay, if you think them ſo qualified, then bid them ſhew in which of them three States are *Geo. Smith*, *Tho. Rudyard*,

Rob. Sandiland, and *John Tyſoe*, ſince none need to give them Diſcerning or Judgment, for that they, at all Times, and on all Occaſions, are ſo plentifully endued, as to know who are Devils, who are Saints, and who are Apoſtates, *&c.* And if they fail in their Judgment, and chance to call an Apoſtate a Saint, I hope you will then begin to ſee they are got a good Stride to *Rome*, by their feigned Miracles, and pretended Infallibility.

Query 21. *Geo. Fox* ſays, in his Book, *The great Myſtery*, &c. *The Work of the Miniſters of the Goſpel was not to reflect upon Perſons.*—— *And this Reflecting upon Perſons was never the way to beget to GOD*—— *is a Mark of a Falſe Prophet*, &c. Now if this be true, what do you think of *George Whitehead*, who in his Letter to me, printed in his *Judgment fixed*, &c. calls me ten or twelve times *Informer*, when the Name was ſo odious at that time, that, in ſome parts of the Kingdom, he that was known to be an *Informer*, could hardly paſs without danger of his Life; and yet this meek, ſerious, and ſincere *Geo. Whitehead*, as ſometimes he pretends to be, had the Impudence thus to call me, and expoſe me in print, through the Nation; beſides abundance of other bad Names, as Wolf, Dog, Beaſt, Child of the Devil, Enemy of all Righteouſneſs, and the like. I ſay, beſides theſe, and many more, yet Informer was the frequent Epithet he gave me in almoſt every Page, on purpoſe to inculcate and leaven the People, and yet at the ſame time knew that I was no ſuch manner of Perſon, but had ſuffered more by Informers * than any one, if not all that had wrote againſt me had done. I ſay, if *Geo. Fox* his Judgment in the place aforeſaid be of Credit, then I can prove *G. W.* as falſe a Propet as *Muggleton* ever was; and, I am ſatisfied, a Man full of Malice and Revenge, or elſe he could never have writ ſo wrongfully of me and others, as he hath done.

* For beſides more than three Years Impriſonment for Meetings, I ſuffered the loſs of three Ten Pound Fines for the Nonability of *Geo. Thorowgood*, at *Ely*, in the Iſle of *Ely*; for which they took near Fifty Pounds worth of Goods. And a Ten Pound Fine for the Nonability of *Ja. Webb*: And a Fine of Twenty Pounds for *William Benet* having a Meeting at my Houſe; beſides ſix or eight ſmall Ten Shilling Fines: For all which I made no Complaint. But indeed, when a Fifteen Pound Fine came on me for *Sam. Cater*, through his not telling his Name and Habitation, I was not willing to pay that; and I am glad I was not ſo tame as to be Prieſt-ridden by *S. Cater*. And for this matter I refer the Reader to my Book entituled, *The painted Harlot both ſtripp'd and whipp'd*, pag. 39. nay, the whole Book, *&c.*

Query 22. Whether, in your Opinion, a Man may not go to the publick Worſhip eſtabliſhed by Law, and yet be a Chriſtian, and in the ſtate of Salvation? I ask you this Queſtion, who, I hope, do not think Salvation entail'd only to you under the Denomination of Quakers, as your Leaders have declared.

Query 23. Whether the treacherous Practice of *Geo. Whitehead*, *Sam. Cater*, *&c.* did not reſemble the Practice of *Thomas Becket*, that Popiſh Prelate, in King *Henry* the Second's Time, upon that Popiſh Principle of not keeping Faith with Hereticks, compared with their Practice in not keeping that Covenant and Agreement they both made and recorded in their Quarterly

Quarterly Book, at *Hadenham* in the Isle of *Ely*, the 1st of *December*, 1680. as at large is recited in my Book, *Painted Harlot*, &c. *pag.* 51, to 64. And then tell me,

Query 24. Whether you do not believe that they, in the Breach of that their Covenant, did not run parallel with the said *T. Becket*; and thereby declare to all the World, that even so early they did espouse that grand, treacherous, Popish Principle of not keeping Faith with such as they account Hereticks?

Novemb. 25. 1690.

Fra. Bugg.

Put your selves in Array against BABILON *round about: All ye that bend the Bow, shoot at her, spare no* Arrows. *The LORD hath opened His ARMORY, and hath brought forth the Weapons of his Indignation; for this is the Work of the LORD GOD of Hosts.*

A POSTSCRIPT TO New Rome.

1. ROME'S SISTER thou art rightly ſtyl'd,
And with her may compare:
The Innocent thou haſt beguil'd,
Under Pretences fair.

2. Hypocriſie in thee is found,
Thy Leaven is not good:
Thy deep Deceit, thy Wit profound,
In which thy Confidence ſtood,

3. Is now come forth to open View,
That all may plainly ſee
Thy Art, thy Craft; and well perceive
Thy deep Hypocriſie.

4. How proud, like to the Phariſee,
Thy Countenance appear:
And how like to the *Romiſh* See,
Thou doſt thy Fabrick rear?

5. Thy Errours, which but few did ſee,
Are now become thy Crime;
And loaded therewith thou ſhalt be,
And that from Time to Time:

6. A Crime from which thou can'ſt not,
With all thy Subtilty,
Clear thy ſelf; 'tis ſuch a Blot
That on thy Face doth lie,

7. As *ROME*, thy SISTER, never had,
At thy Age, charged on her;
Nor any Crimes half ſo bad,
At twice thy Age, upon her:

8. Though ſhe at length, as Age grew on,
Through her vile Impoſition,
Abhorr'd became, and grew a Scorn
To ev'ry Chriſtian Nation.

9. And doſt thou think for to eſcape,
With thy UNWRIT TRADITIONS,
The Stroaks which Proteſtants do make
Againſt thy Superſtitions?

10. Againſt thy Errours, and thy Pride;
Againſt thy Hypocriſies:
Againſt thy Turning with the Tide,
And other Enormities?

11. No, no, I ſay; as thou art found
Treading the Papiſts Path,
True Proteſtants will thy Pride wound,
As *Luther*, and others, hath

12. Thy Elder SISTER's Tripple Crown;
Whoſe Pride doth not exceed
The Pride of thee, which doth abound,
Exceeding her indeed.

13. *Wherefore, ye skilful Archers bold,*
Come forth, and bend the Bow:
Let none eſcape, as hath been told
Of Babel, *High nor Low.*

14. *But do to her as ſhe t'others have,*
As a juſt Recompence:
She hath been proud, againſt the LORD,
And uſed Violence. Jer. 50. 2.

Fra. Bugg.

The

The Author being informed of G. Fox's *Death, writ this in Answer; and desired it might be here inserted.*

Dear Sir,

YOurs of the 15th. instant, I received; wherein, you tell me *Geo. Fox* is dead, and that my Book is not yet finished; and that you would know my Mind about it, &c. In Answer to which, I say, that Pope *Adrian* is dead, Pope *Leo* is dead, Pope *Gregory* is dead, and abundance more of other Popes are dead; What then? Did *Luther*, *Frith*, *Barns*, *Tyndal*, and the Protestant Party let fall their Testimonies because the Popes were dead? No such Matter: *Popery* is *Popery* still, and *Error* is *Error* still; and in like manner so it will be with this **New Rome**; for though *George Fox* be dead, yet *Geo. Whitehead*, his Successor, is alive, and as cunning, as crafty, and as politick in erecting their New Church-Government, and imposing upon those, who for Conscience sake could not submit to it, as ever *Geo. Fox* was; and therefore as much reason now to manifest his, and their Errors, Innovations, and grand Hypocrisies as ever.

And that it may farther appear, that there is just Cause for that Zeal that hath been raised up in several others, as well as in my self, against *G. F.* and the Leaders of this People, I shall cite some Passages writ by Three of his Preachers; (in which he was too much adored and idolized, and no doubt will be so now he is dead.)

First, That of *Josiah Coal*, in a Letter from *Barbadoes*.

Dear G. Fox, *who art the Father of many Nations; whose Life hath reached through us thy Children even to the Isles afar off, to the begetting many again to a lively Hope; for which Generations to come shall call thee Blessed; whose Being and Habitation is in the Power of the Highest, in which thou rules and governs in Righteousness, and thy* Kingdom *is established in Peace, and the increase thereof is without end.*

* Quakers Chalenge. *p.* 6.

Next, That of *S. Eccles* *, who writ of *G. F.* these Words, (which were not fit to be said of any Mortal;) *viz*, *A Prophet indeed;*——*It was said of Christ, That* He was in the World, and the World was made by him, and the

the World knew him not; *SO it may be said of this true Prophet, whom* John *said he was not; but thou shalt feel this Prophet one day as heavy as a Milstone upon thee: and though the World knows him not, yet he is known.*

And next, that of *John Audland*, in a Letter of his to *G. F.* from the West of *England*: *Dear, and precious one, in whom my Life is bound up; and my strength in thee stands; by thy Breathings I am nourished; by thee my strength is renewed; Blessed art thou for evermore; and blessed are all they that enjoy thee; Life and Strength comes from thee,* Holy One.—*Daily do I find thy Presence with me, which doth exceedingly preserve me; for I cannot reign but in thy Presence and Power. Pray for me, that I may stand in thy Dread for evermore.* —— *Pray for us all, that in thy Power we may abide for evermore: I am thine, begotten, and nourished by thee, and in thy Power am I preserved. Glory unto thee, Holy One, for ever.* These, and many other Idolatrous, if not Blasphemous Names and Titles, have been given and attributed to *G. F.* * which I never heard that ever he disown'd, or testified against; but instead thereof, was a great Countenancer and Encourager of such Flatterers, and a great Boaster of his own State, &c. And therefore it lies now upon his Successor and Successors, to justifie, excuse, or condemn these Errors, and others, in my Book set forth. And seeing *G. F.* is dead, I do hereby chalenge *Stephen Crisp* to meet me (with the rest beforementioned, *p.* 19.) since *Geo. Whitehead* hath a mind he should be his Partner, (which is more than *Rob.* and *S. Duncon* would have desired (if they had been alive,) for Reasons they knew;) so let it be hastned: What I writ, I writ when he was living; and now he is gone, there are enough to Answer for him, and themselves, if they be able.

* See *Tho. Crisp's* first Part of *Babel's Builders*, &c, p. 7. and his 5th Part, *p.* 16. And *W. Roger's* 5th par. *Christ. Quaker*, &c. *p.* 77. And *Painted Harlot*, &c. *Preface*, p. 6. And *The Quakers Unmask'd*, p. 15. *The Spirit of the Hat*, &c, p. 27, 28. And, *Tyranny and Hypocrisie*, &c. p. 19.

Sir,

I am yours in Sincerity,

January 18; 169⅞

Fra. Bugg.

FINIS.

ERRATA.

Pag. 12. l. 28. for *ſuch* read *Truth.* p. 15. l. laſt, for *is* read *his.* p. 17. l. laſt, for *lle* read *lie.* p. 18. l. 1. for *come* read *it came.* p. 22. l. 9. for *Impudene*, read *Impudence.*

Advertiſements of Books ſold by *J. Gwillim*, in *Biſhopſgate-ſtreet*, over againſt the *Great Fames*, Bookſeller.

1. THE *Painted Harlot both ſtripp'd and whipp'd*, &c. By *Fra. Bugg.*

2. *Reaſon againſt Rayling*, and *Truth againſt Falſhood*; being a Concluſive *Poſtſcript* to be annexed to the Book entituled *The painted Harlot*, &c. By *Fra. Bugg.*

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